The Boke of Nurture

for men seruauntes, and children, with Stans puer ad mensam, newelye corrected, vtrye vtyle and necessarye vnto all youth.

THERE is fewe thynges to bee vnderstande more necessarye, then to teache and gouerne children in learning and good maner. For it is a high seruice to god, it encreaseth fauour, it multiplyeth goodes, and increaseth thy good name, it increaseth prayer, and by prayer grace, and to vse children in vertue and good learnynge. The cause of the world being so euill in liuinge, as it is, is for lacke of vertue in youth. Which youth sheweth the dispocicio of their parentes or maisters, vnder whome they haue beene gouerned. For youth is disposed to take suche as they are accustomed in, good or euill. For if the conuersation of the gouernour bee euill: needes must the childe bee euyll. And thus by the childe ye shall perceyue the dyspolycion of the gouernoure. For of euyll examples many daungers and abhominable sinnes followeth. For the whiche bothe the disciple and the maister shall suffre, and doth dayly. It is also necessarye for a gouernour to vse them in faire speche, and set to well theyr wordes with good adupsement without stamerynge. And yf ye putte theym to schole awaye from you, see ye putte theym to a discrete maister that cannepunische sharpelye with pacience and not with rigour, for it doth oft times make them to rebel and run awai. Wherof chaūseth oft times much harme.

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Also their parentes must oft times instruct them of god, & of his lawes, and vertuous instructions of his woorde. and other good examples, and such like. And thus by lytle and lytle they shall come to the knowledge of reason, faith, and good christen liuing. For as S Paule saith vn to Timothie. He that doth not regarde the cure & charge of them that are vnder the charge of his gouernaunce, he denieth the faith, and is worse then a Pagan. And take goodhede of anye new seruantes that you take into your house, & how ye put them in authoritie amonge your children: and takehede howe they spende that is geuen them. Also apose your seruantes of theyr beleife, and also yf they bringe anye thinge home that is misse taken, or tell tales or newes of detraction, ye shall than reproue them sharpely, if they will not learne, auoid them out of your house: for it is great quietnes to haue people of good faction in a house. Apparell not your children or seruauntes that are of lawful discretion in sumtuous apparel: for it encreaseth pride and obstinacie, and many other euils oft times. Nor let your childrē go whether thei wil but know where thei go, in what cōpany, and what they haue done, good or euil. Take hede thei speake no wordes of vilany, for it causeth much corruptiō to engender in thē, nor shew them much carnall loue: & se that thei vse honest sportes & games. Marke wel what vice thei are specially inclined vnto (breake it be tymes) and oft tymes vse them to heare the worde of god preached, and then enquire of them what thei hard preached, & vse them not to read fained fables, or vaine fantasies, of folych loue it is time lost. For if thou learne pure and clene doctrine in youth, thou shalt powre out plenty of good and pure waters in thine age: & yf any strife or debate be amōg them at night, charitably cal thē to gether, and with wordes or stripes make thē al to agre in one. Take herde if thy seruaunt or childe murmure or

grudge

grudge agaīnſt thee, breake it be time. And when thou heareſt thē ſweare or curſe, lie or fight: thou ſhalt reproue them ſharply. And ye that are frendes or kin, ſhal laboure how to make them to loue and drede you, as wel for loue as for feare.

☞ The maner of ſeruing a knight, ſquier, or gentleman.

YYſt ye muſt be diligēt to know your maiſters plea ſure, & to know the order & cuſtome of his houſe. For diuers maiſters are of ſūdrie cōditions & ape tites. And if thou be admytted in any office, as buttrie or pantrie, in ſome places thei are both one: take an inuitory of ſuche thynges as ye take charge of, howeit is ſpent. For it pleaſeth a maiſter muche to haue a trew rekenyng: then in your office of the pantry, ſe that your bread be chip ped and ſquared: and note how much ye ſpend in one day. And ſe your napry cleane, and ſort euery thynge by it ſelfe, the cleane from the foule, kepe euery houſe of office clene, and all that belongeth to it: when your maiſter will go to his meate, take a towell about your necke, then take a cup borde cloth, a baſen, ewer, and a towel, to araye your cup borde, couer your table, ſet on bread, ſalt, & trenchers, the ſalt before the bread, & trēchers before the ſalt: ſet your nap kins & ſpones on the cupborde readie, and lay euery man a trencher, a napkin, and a ſpone: and yf ye haue mo meales then one at your maiſters table, conſidre what degre thei be of, and therafter ye may ſerue them: & then ſet downe euery thyng at that meale as before, except your keruing knifes: yf there be many gentlemen or yomen, then ſet on bread, ſalt, trenchers, ſpones after they be ſet, or els after the cuſtom of the houſe. And ſome do vſe to ſet before eue ry man a lofe of bread and his cup, & ſome vſe the cōtrary thus muſt you haue reſpect to the order of the houſe, and in ſome places it is vſed to ſet drynck, and a lofe or two.

In some places the kerver doth vse to shew and set down and goth before the course and beareth no dish, & in some place, he beareth the first dish, and maketh obeysaunce to his maister, & setteth it downe couered before the degre of a knyght, or els not vsed, and take the couers and set thē by. Also the karuer hath auctoritie to karue to all at hys maysters meale, and also vnto other that lyst to minge by them if the liste, see ye haue boyders ready for to auoyde the mosels that they doe leaue on theyr trenchers. Then with your trenchour knife take of suche fragmentes, and put it in your boyder, and set them cleane a gaine. Also your soueraigne trencheours, or breade, boyde theym once or twise, specially e when they are wet, or geue theim cleane. And as ye se men leaue eatyng of the fyrst and secōd dishe so auoyd them from the table. And than if that so bee ye haue any more courses than one or two, ye maye make the more hast in boyding, and euer let one dishe or two stande til the next course, and than take vp al, and set downe fresh and cleane boyders withal, and let them not bee to ful or ye emptie them, and then set cleane agayn, and loke what sause is ordayned for anye meate, boyde the sause therof when ye take away the meate. And at the degre of a knyght ye may set down your cup couered, & lyfte of the couer, and set it on a gayne, and when he lysteth to drinke and taketh of the couer, take the couer in thy hand and set it on againe, when he hath dronken loke the cup of wyne or ale be not emptie, but oft renewed. Also the karuer shall breake his dishe before his maister, or at a syde cupbourde, with cleane knyues, & se there lacke not bread nor drinke, & when men haue wel eaten, & do begin to waxe wery of eating, or if ye perceyue by the coūtenaunce of your maister when ye shal take vp the meat, & boyde the table, begin at the lowest meale, take away your spones, if there be anye bow be it ye may auoid thē, after brothes & baked meates

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are past. Then take away your voiders & your dysches of meate as they were set downe, so take them vp in order. Then set down chese or fruites, and that ended void your chese & fruites and couer your cup, ale or wyne, first voide the ale, and then the wine, then set on a brode voyder, & put therin the small peces of breade and small cromes, with trenchers & napkyns, & with your trencher knife or napkin make clene the table, then set awaye your bread hole, & also your voyder, then take vp the salte and make obeysaunce, marke if your maister vse to wash at the table or standyng, if he beat the table, cast a cleane towell on your table cloth, and set downe your basyn & ewer before your soueraigne, & take the ewer in your hande, and geue them water. Then voide your basin & ewer, and folde the borde cloth rogyther with your towelll therin, and so take thē of the bord. And when your soueraigne shal wasshe set your towel on the left hand of him, & the water before your soueraigne at dinner or supper, if it be to bedwarde, set vp your basin & your towel on the cupbord agayne. And yf your mayster wyll haue any conceytes after dynner, as apples nuttes, or creame, then lay forth a towel on the bord and set theron a lofe or two, see ye haue trenchers and spones in a redynes if nede require, then serue forth your mayster wel, and so take it vp agayne with a voyder.

¶ Howe to ordre your maisters chamber, at night to bedwarde.

ARay your cupbord with a cupborde cloth with your basin, ewer, candell light, & towell, yf ye haue helpe, set one to beare a torche or some other lyghte before, and another folowe to beare a towell and bread for your table as thou seest nede. And if you haue banket disshes what soeuer it be, as fruites put in sundrie disshes and all other confections and conceytes of spicerye, also when the

dishes are emptie auoide them from the table: if your soueraigne be a knight or squier, set downe your dishes couered and your cup also. And if your soueraigne be not set at the table let your dishes stand couered til he be set, and when he is set, then take the voyders. When your maister entendeth to bedward, se that ye haue fire and candle sufficient, ye must haue cleane water at nyght and in the morning, if your master lye in fresh shetes, dry of the moistenes at the fyre, if he lye in a straunge place se his shetes be cleane, then folde downe his bed, and warme his night kercher, and se his house of office be cleane, helpe of his clothinge, and drawe the curtins, make sure the fire & candle, auoyd the dogges, shut the doores. And at night or in the morning, your master being alone, if ye haue any thing to say, it is good knowyng his pleasure: in the morninge yf it be colde make a fyre and haue in cleane water, & bringe him his peticoat warme with his doublet and al his apparel cleane brusht, and his showes made clene, and help to aray hym. trusse his poyntes strike vp his hosen, and se al thynge clenly about him, gyue him good attendaunce and especially among straungers, for attendaunce dothe please masters very wel. Thus doynge with dilygence god wil preferre you to honour and good fortune.

☞ Here foloweth the booke of nurture of good maners for man and childe.

ALl ye that wolde learne, and wolde be called wise
Obedience learne in youth, in age it wil aby dice
I am blind in Poetes art, therof I can no skyl
Al eloquence I put a part, folowe mine owne wyl
Corrupt in speche my brieues and longes to know
Borne and bred in Deuonshyre, my termes wil wel show,

Take

Take the beſt, leaue the woꝛſt, of truth I meane no yll
The matter not curious, but thentent good, marke it well
Pardon I aſke, if I offend, thus boldly to wꝛyte
To maiſter, ſeruaunt, yong oꝛ olde, I do me ſubmit
Reformyng both youth and age, if any do amiſ
To you I ſhew my mynde, amende where nede is
Set your yonge people, good maners foꝛ to learne.
To your elders be gentell, do noꝛ ſay no harme
Yf youth do euyll: theyꝛ parentes are reporꝛted ſone
Thei ſhuld teach other good, by lyke them ſelues can none
A good father, makes good childꝛē, grace being thē within
Foꝛ as they be bꝛed in youth, in age they wyll begin
He that lackꝛth good maners is litle ſet by,
Without vertuous condicions, a man is not woꝛth a flye,
Reuerence thy parentes, ſo dutie doth the bynde
Suche chyldꝛen encreaſe in vertue by kynde,
Againſt thy parentes multiplye no woꝛdes, be ye ſure,
It wyll be to the a pꝛayſe, and to thy frendes pleaſure,
A plant without moiſture, can bꝛynge foꝛth no floure
Yf in youth ye want vertue, in age you ſhall lacke honoure
Dꝛede, god, flye ſynne, earthly thynges are moꝛtall
Be not hye mynded, foꝛ pꝛyde wyll haue a fall
Ryſe earely in the moꝛnynge, foꝛ it hath pꝛopertie thꝛe
Holynes, health, and wealth, as my father taught me,
At ſyxe a clocke at the fartheſt, vſe foꝛ to ryſe
Forget not then to bleſſe the once oꝛ twyſe,
Euery moꝛnynge vſe ſome deuocion, let foꝛ no nede,
All the day after, the better thou ſhalt ſpede,
Oꝛ thou thy chamber paſſe, purge thy noſe cleane.
And other filthy thinges, you knowe what I meane
Bꝛuſhe and ſponge the clothes, that thou ſhalt weare
Caſt vp your bed, loſe none of your geare
Make clene your ſhoes, combe your head, & you embꝛace
Se thou foꝛget not to waſhe thy handes and face.

Put

Put on thy clothing for thy degree, honestly do it make
Bid your felow good morowe, or ye your way forth take
To your frendes, & to father & mother. looke ye take hede
For any hast, do them reuerēce, the better shalt thou spede
Drede the cursing of father & mother, for it is a heuy thing
Do thy duty to them, for the contrary is thy dysprayſing
When thy parentes come in syght do to them reuerence
Aske thē blessing if they haue ben lōg out of thy presence
Cleanly ayoint your aray, beware than of disdayne
Than be gentell of speche, and manerly you retayne
As ye passe by towne or strete, sadly go forth your way
Gase, ne scoffe, nor scold, with man. ne child make no fray
Faire spech doth great pleasure, semeth of a gentle blood
Gentle is to vse faire spech. it requireth nothing but good
When thou comest into the church, thy praiers for to saye
Knele, sit, stande, or walke, deuoutly loke thou do pray
Caste not your eye to and fro, al thinges for to se
Els shalt thou be iudged plainly, a wanton for to be
When thou art in church, do churchly warkes
Cōmunication vse thou not to womē, pryestes ne clarkes
When your deuocion is done, a time is towardes dinner
Draw home to your maisters presēce, there do your deuer
Yf ye be desyred to serue or syt, or eate meate at the table
Enclin to good maners, and to nurture your self in able
And your soueraigne cal you, with him to dine or suppe
Geue him reuerence to begin, of meate and cuppe
And beware for any thyng, prese not thy self to hie
To sit in the place, appointed thee, that is curtelie
And when thou art ser, and table couered the before
Pare not thy nailes, file not your cloth, learne that lore
And thy mayster speake to thee, take thy cap in thy hande
If thou sit at meate when he talketh to the, se thou stande
Leane not to the one syde, when thou speakest for nothing
Holde styll hand and foote, and beware of triflinge.

Stande

Stande sadly in tellinge thy tale, when as thou talkest
Trifle with nothyng, & stande vpright when thou speakest
Twhart not with thy felow, nor speake with hye voyce,
Point not thy tale with thy finger, vse no such toyes,
Haue audience when thou speakest, speke with auctoritie
Els if thou speake wisdome, litle will it auayle thee
Pronounce thy speche with a pause, marke well thy word
It is good heatyng a child, beware with who ye bourde
Talke not to thy soueraigne no time when he doth drinke
When he speketh giue him audiēce, that is good I thinke
Before that you sit, se that your knyfe be bright
Your handes cleane, your nayles pared is a good syghe.
When thou shalt speake, rolle not to faste thyne eye,
Gase not to and fro as one that were voyde of curtesye,
For a mans countenaūce oftimes discloseth his thought
His looke with his speche will iudge him good or nought
And se your knife be sharpe to cut your meate withall
So the more clenlyer cut your meate you shall
Or thou put much breade in thy potage, loke thou it assay
Fil not thy spone to ful lest, thou lose somwhet by the way
If men eate of your dishe cromme therin no bread
Least your handes be sweatie therof take ye good hede
They may be corrupt that cauleth it, is no fayre blage
Of breade slice out fayre morsels to put in your potage
Fil it not to ful of bread, for it may be to thee repyrouable
Lest thou leaue part, then to measure thou art variable.
And sup not loude of thy potage, no tyme in all thy lyfe
Dyp not thy meat in the saltseller, but take it with a knife
When thou hast eaten thy potage do as I shal the wishe
Wipe cleane thy spone, and leaue it not in the dishe
Laie it downe before thy trencher, therof be not afrayde
And take hede who taketh it vp, least it be conuayed.
Cut not the best morsell for thy selfe, leaue part behynde
Be not gredye of meate and drinke, be liberall and kynde

Gnarriſche no bones with thy teeth, for that is vnſemely
Rent not thy meate a ſondre, for to curtel yit is contrary
And a ſtraūger ſit nere the, euer amonge now and than
Reward him with ſome dainties, lyke a gentelman
If your felow fit fro his meate, and can not come therto
Then cut him ſuch as thou haſt, that is gently do
Belke nere no mans face with a corrupt fumoſytie
Turne from ſuch occaſion, it is a ſtynkynge beutoſitie
Eate ſmal morſels of meate, not to great in quantitie
Yf ye lyke ſuch meates, yet folow not euer thy fantaſie,
Corrupt not thy lips with eatyng, as a pigge in a draffe
Eate ſoftly and drinke manerly beware ye do not quaffe
Scratch not thy head or fingers when thou art at meate
Nor ſpit ouer the table bourd, ſe thou do not forget
Picke not thy teeth with thy knife, nor finger ende
But with a ſticke or ſome cleane thing, thā do ye not offend
If your teeth be putrified, me thinke it is no right
To touch meate other ſhuld eate, is no cleanly ſyght
Picke not thy handes, nor playe not with thy knife
Kepe ſtil fote and hand at meate time begin ye no ſtryfe
Wipe thy mouth when thou ſhalt drinke ale or wyne
On thy napkin only, and ſe al thynge be cleane
Blow not your noſe in the napkin, wher ye wipe your hād
Clenſe it in your handkerchife, then paſſe ye not your hād
With your napkin ye may oft wype your mouth cleane
Some thing theron wil cleaue that can not be ſene
Fil not thy trenchour with morſels great and large
With much meate fil not thy mouth like a barge
Temper thy ſelfe with drinke, ſo kepe the from blame
It hurteth thy honeſty, and hyndreth thy good name
A pint at a draught, to powre in faſt as one in haſte
Foure at a meale is thre to many, in ſuch I thinke waſte
Vſe thy ſelfe from exceſſe, both in meate and drinke
And euer kepe temperaunce, if that ye wake or winke

Fill

Fil not thy mouth to full leaſt thou muſt nedes ſpeake
Nor blow not out thy crommes when thou doſt eate
Foule not the place with ſpitting where thou doeſt ſet
Leaſt it abhorre come to ſe it when thou haſt forget
If thou muſt ſpyt or blow thy noſe, kepe it out of ſyght
Let it not lie in the grounde, but treade it out ryght
With bones & boide morſels, fill not thy trencher to full
Auoide them into a boyder, and no man will it anul
Rol not thy meat in thy mouth, that euery man may it ſe
But eate thy meate ſomwhat cloſe, for it is honeſtie
If thy ſouereign proffer the to drinke ones, twiſe, or thriſe
Take it gently at his hand, for incourt it is the guiſe
When thou haſt dröke ſet it down, or take it to his ſeruãt
Let not thy maiſter ſet it down, then is it well I warrant
Blow not in thy potage or drink, that is not cõmendable
For and thou be not hole of body, thy breath is corruptable
Caſt not bones vnder the table, nor none do thou knacke
Stretche the not at the table, nor leane forth thy backe
Afore dinner or after with thy knife ſcorch not the bourde
Suche toyes are not comendable, truſt me at a worde
Leane not on the bourde, when your maiſter is there at
For then will your ſouereigne thinke in you checkmate
Be not a hamed to eate the meate, whiche is ſet before the
Manerly for to take it, that agreeth well with curteſye
Caſt not thy eyes to and fro, as one that was full of toyes
Much waggyng with the head, ſemeth thou art not wyſe
Scratche not thy heade, put not thy fynger in thy mouth
Blow not thy noſe nor loke theron, to ſome it is loth
Be not loude where ye be, nor at the table where ye ſit
Some men will deme the dronken, or mad, or to lacke wit
When meate is taken away, & the boyders ſet in preſence
Put your trencher in the boyder, and alſo the reſidence
Take with your napkin a knife for the cromes before the
Put your napkyn in the boyder, for it is curteſie

Be gentell alwaye and goode to pleafe, be it night or day
With tonge & hand be no regyous, let reafon rule alwae
When the meate is take vp, & the table cloth made cleane
Than take hede of grace, and to waſche your ſelf demeane
And whyle grace is fayenge, ſe you make no noyſe
Thanke god of your fare, to your ſouereigne giue prayſe
When ye perceyue to ryſe, ſay to your felowes all
Much good doit you gently, then gentlemen wyll you cal
Then go to your ſouereigne, & giue obeyſaunce manerly
And withdraw you alyde, as beſt for your honeſtye
And ye ſe men in great counſell preaſe not to nere
They wyll ſay you are vntaught, that is ſure and clere
Speke not muche in thy felowes ere, giue no yll language
Men are ſuſpicious, and will thinke it no good vſage
Laugh not to muche at the table, nor at it make no game
Voide ſclaũderous & baudy tales, vſe them not for ſhame
Or thou be olde beware, ſo thou maiſt get a ſodaine fall
And you be honeſt in youth, in age ye may be liberall.

¶ For the waytyng ſeruaunt.

If ye wyll be a ſeruing man, with attendaunce ye begyn
Firſt ſerue god, thẽ the worlde, euer fle from ſyn
Apparell the after thy degre, youth ſhulde be clene by kind
Pride and diſdayne go before, and ſhame faſtnes behynde
Aquaint your ſelfe with honeſt men that are in auctoritie
Of them maye ye learne in youth, to auoide all neceſſitie
Serue thou muſt for frendſhip, and beware flaterie
With leude perſons & the counſell, haue no familiaritie
Beholde not thy ſelfe, in thy apparell in churche ne ſtrete
To gaſe on thy ſelfe, men wyll thynke it is not mete
Cry ne ſpeke with loude voice, where as thou doſt walke
For of lyghtwit or dronke a name be thou ſhalt
Be not clothfull for it is the gouernour of all vyce
Nor be enuyous to the people for than ye be not wyſe
Vſe frendes delyte not in ſlouth that vyce waſteth goods

Je dulleth wittes, rankleth flesche, & paleth freth blodes
If ye come to another mans house to spoyt and play
And the good man be at his meate, returne & go your way
If foytune the aduaunce and put the in hie degree
Be liberal and gentel if thou wilt be ruled by me
To liberall noy skant, measure is best in euery thyng
To get in one yere: & spend it in another, is no liuing
It is better to saue somwhat, & kepe it with good pyowisio
Then to wishe foy that is spent, foy it is euill derision,
Measure thy expense, spend gladly, anoyde excesse
Ynoughe is a feast, moye then ynough is folishnes
A diligent seruaunt taking paine foy his maister so,
No doubt his maister will it consydye, & again foy him do
A maister wyl know wher he is, & somtime foy his plesure
A seruaunt to suffre in angre, to his maister is a treasure
A seruaunt not reformable, noy of reason wyl take no hede
He falleth into pouertie, in welth he maye not longe abide
Be manly at nede, & begin no quarel in wyong ne right,
A iust quarell defendeth it self, in wyong do not fyght
Forbeare if thou maist, if any will strike then take hede
Defende thy self, the law wil acquite thee at thy nede
A man of his handes with hastynes should not be filde
Voide murder saue thy selfe, play the man being cõpelde
Be seruiable cleanly, manly, and (were thou no othe,
Be wise, tearie, and wel aduised, foy time trieth trouth
Thou dost thy maister no woyshyp, to thy selfe no honestye
Be not chekmate with thy maister, foy a woydgiue foure
Such a seruaunt continueth not long, if he pas one houre
Few woydes in a seruaunt, deserueth commendacions
Suche as be of muche spetche, be of euyll operations
Be not to bolde with men abouethee in degree
In age, birth, oy substaunce, lowlynes wil do the honestye
Take pain in youth, slouth is dulnes be attendent & wise
Be diligent, suffre a tyme, an euil seruaunt is ful of vice

Put not thy maister to paine, with thy fayned subteltie
Wise men wyll say lytle, and suffre, to se thy iniquitie
A man that saith litle, shal perceyue by the speche of other
Be thou styll, se, the more shalt thou perceyue in another
Gouerne thou thy tonge, & let thy wordes maister the
If ye folowe wil, ye are like him that wil not thriue perdie
Obstinacie is great folie, in them that shuld haue reason
That wil not know nor amend, their wyttes be so geson
In displeasure forbeare thy felow, laie all malice a part
Nor medle not with suche, as ye thynke to be ouerthwart
A hasty or wylful maister, that oft chaungeth seruaunt
And a seruaunt fleting, lacketh wit & honesty I the warãt
Chaũge not oft seruice, for it betokeneth a seruant light
He careth for no man, nor none for him inwrong ne right
A tendable seruant standeth in fauour for his auãtage
Promoted shal he be in office or fe, easilier to liue in age,
Use honest pastime, talke or singe or some instrument vse
Thoughe they be thy betters, they will the not refuse
To prate in thy maysters presence, it is no humanitie,
For your promocion resorte to such as may you auaũtage
Amõg gẽtilmen, for rewards, to gẽtilwomẽ for mariage
Se your eye be indifferent among women that be faire
And tell thẽ stories of loue, and so to you they will repaire
Suche pastime somtime doth many a man auaunce
In way of mariage and your good name it wil enhaunce
Of worldly pleasure, it is a treasure for to saye truth
To wed a gentle wife, of his bargaine he neuer rueth
What is most trouble to man of all thynges lyuynge
A cursed wife shortneth his life, & bryngeth on his ending
Womẽ nise & not wise, waketh men whẽ they shulde slepe
Lyke as a fether in the wether, of suche I take no kepe
Fulgentius declareth de nuptijs in Cana galilee
The condicions of men and women, a part I will shew ye
He liketh Christ to a good man the authour of all veritie,

To

To rule him selfe and al thinges, to obey to man truely
He lykeneth a good woman to the mirour of humilitie
In thē is roted pacyence wher springeth faith by charitie
Faith and truste in good women, both in deede and worde
Louyng god, obeying their husbandes, clene at bed & boord
Likened womē to ydols, takē for gods yet they were deuils
Judge ye if women now be corrupt with any such euils
Women to blame or defame, I wyll dispraise none
Say as ye lyst, women are yll to trust al thinges but one.
Faire & good are two qualities, scarcely in one body clene
Faireness is lone clene, her paciēce & goodnes is il to deme
For to saue ỹ a man wolde haue is at large wout a keper
Who can stay that wil away, or without restraint let her
Cowed a woman that is both good, faire and wise,
Is to haue ynough for him selfe, & for her al much thrise
The best liyng with a womā, whē she is yong clene & light
When thou wilt feble the body & head, and waste the sight
Who is ill to please, whose heart & eye is insaciable:
An old man, and a youg woman to satisfie is vneurable
When womēs wits are moued, of reason thei take no hede
To please thē again must be for loue, mede, or drede,
Pride, couetous, and lechery, if thou wilt from them flee
From treasure, apparel, & faire women, withdraw thy eye
Be not to bold in word and dede, for it is but litle honesty
In chambre with women, vse not to muche familiaritie
Tel them nought that will not be true the at thy worde
It appeareth by them their good wil they may litle afforde
Of womē ye haue had part, whereby ye perceyue my mind
Few wordes to wise is best, thus I make an ende
I holde the wyle and well taught, and lykely to be holy
That can beware to se the care of another mans folye
Make ỹ mirrour of an honest man, & marke how he doth
Do thou like to them, then dost thou wisely forsoth
It is better to be poore and honest, to liue in rest & myrth,

Then

Then be to riche with sorowe, and come noble of birthe
If thou wilt haue health of bodie, euill diet eschewe
To get a good name, euyll companie thou must not shewe
Euyl ayres corrupt mãs body, euyll cõpany doth the same
Voide euyll cõpanie, therof cõmeth honestye & good fame
Al birdes do lyue by kynde, that are lyke in fether
Good and bad, wild & tame, alkindes do draw together,
Great diuersitie is betwene pride & honesty, it is sone sene
Among wise, it is sone iudged, & knowen what they bene
By their condicion or facion, al thing sheweth as it is
Jagged or ragged, proude or meke, wise men cal it excesse
Many haue cõnynge and bertue, without gouernaunce
Wo worth reason yll vsed, for it lacketh remembraunce
Better is to speake lytle for profyte, then much for payne
It is plesure to spẽde & speake, but hard to call it agayne
Use not hasty angre, a wise man wil take leasure
Custome of sodayne malyce, will one turne to displeasure
Firste thynke, then speake, & then do it with discretion
Geue with good wil, and auoide thy enemy with prouisiõ
Euil mẽ take payne to bye hell, & all for wordely pleasure
Derer then good men bye heauẽ: in god is their treasure
Lerne or ye be lende, folowe the proued mans aduyce
thou shalt perceyue more by this glose, thẽ by the letter is
Be cõtent with faire rebuke, & haue thy fautein mynde
The wiselier thou dost, the better thou shalt fynde
If thou be wise, consydre thy frend both in word & dede
And thanke him that geueth thee cloth, drinke, and brede
Turne not thy face, lyke a churle, as boyde of all mekenes
To thẽ that do the good, geue thankes, & shewe gẽtilnes
Many couet much, and lytell paynes therfore wyll take
If thou wylt a maister please, frõ slouth thou must awake
Oue thynge take hede, thy time spend not in bayne
Tyme mispent, or one [illegible] not be called agayne
Seke in youth, & thou shalt finde, to be one not vntaught

Wise

Wise or folishe to rule, or be ruled, or to be set at naught,
Take paine in youth if thou wilt be called wise,
Or thou must take it in age, and be full of vice
Kepe measure in wealth, a tyme is to the lent
Better is to saue, then to suffre when all is spent,
To remembre before what will fal, it shal thy hart ease
Fortune doth ebbe & flow, good forwit doth men please
Liue iustly, do wel, & haue wel, let men say what they list
Be secrete to thyself euer beware of had I wist,
Better is a bird in hande, then in wode two or three
Leaue not certaine for vncertaine I aduise thee
Take hede betyme, for tyme hath no measure
Prayse goodnes, blame euill, loue is a treasure,
Better is trueth with pouertie, then riches with shame
Couetise auoideth gentlenes, lechery good name.
Suffraunce aswageth yre, amendeth that is amis
In lytle medlynge is rest, in a busye tonge none there is
Be not hastye in a matter, but marke well the ende
Be not foe to thy selfe, though another the offende
Presume thou not to hie, lest it runne the to blame
In truste is treason, be ruled by reason, flee shame
No maistry it is to get a frende, but for to kepe him lōg
As to thy selfe, so do to thy frende amonge
Where thou art put in trust, be true in word and dede
In a lytle falshode is shame, in trueth muche mede
Brable not with thy neyghbour, let him liue in reste
For suche oftentimes, biddeth the man euyl feast,
Among fooles there is muche stryfe, disdayn, and debate
With wise men euer rest, and peace after a good rate,
There is neuer quiet, where angry folke dwell,
Ten is nyne to many, theyr malyce is soccruell,
Shew gentlenes to thy seruaunt, willing to amende.
Wysdome wylleth to forbeare, thoughe he offende
In malyce be not vengeable as S. Mathewe doth speke

Due correction is nedeful, blessed are the mike,
Chyde seldome, therin gentylnes is none:
Proue and then chuse of two harmes make one.
To forbeare where thou mayst ouer is gentrye do
Walyce toward thy frende maketh hym thy fo.
A good man doth good it is very playne
yf his dedes be contrary al he doth is vayne.
Correcte not other and do thy selfe the same
For it getteth thee an euyl name.
Finde not fault in men of good perseuerance,
Correct thy selfe of thy wilful ignorance.
Control not your felow fautes as ye were cleare
To pleasure other whyle they wyl be meate,
Do for other in prosperitie
And thou shalt be done for in aduersitye.
yf thou become of a gentle or noble plant
Thy condition wyl shew I thee warrant
Subdue thy yl that wil not goodly ester abyde
Beware of common grudges at euery tyde:
Conceyue not in thy mynde that thou canst do al
Lest when thou thinkest thy selfe thou fal.
A hygh mynded man thynketh no bodye lyke him
At hys hyghest yet is he not worth a pyn.
Under thy gouernaunce do no man blame
Vse gentle speche so get thee a good name.
An honest man wyl reuoke hys fault him selfe a lone.
And perceyue hym selfe he hath yl done.
Woue no man that is angry, and ful often
A sparke kyndleth fyre yf it be forced to bren,
To thy fel ow haue neuer disdayne
yf vnkyndnes happen yet be frendes agayne,
To forbeare in anger is a frendly lesche
your rage past you wyl repent your yl speche.
A wonderful thyng and easye to be done.

To

He that may be free, and will not, take of him no charge
Dispraise not in absence, be not vengeable
For small faultes, small correction is commendable
Refrayne wrath and correct at leasure,
Utter malyce somtyme doth great displesure.
Honest men haue honest wordes early and late
With theyr betters, and playe not checkmate
At thy frendes house by nyght or day,
When rekening is past, then go thy way.
When thou borowest, kepe thy day, though it the payne
Thus mayest thou the sooner borow agayne
Kepe promise and day then take no thought.
Or els it may be full derely bought
Some euer borowe, but neuer bringe agayne,
Euer nedie styll puttynge theyr frendes to payne.
Alway begyng & euer borowing can not longe endure,
Such to kayle when theithinke them selfes most sure
It is greate heuines to man that hath nothinge to lose
Woze paine to them that hath plentie, saieth the glose,
If thou spende aboue thy degree thou shalt slake
Take hede betime, & thou maist slepe when other wake
About thy degree court not to maintaine,
Spende not thy goodes prodigaly in bayne.
Looke or thou leape, the moze ease to take
If thou leape or thou loke, wisedom is to late.
Good counsaile in thy wozkes doth greatly please,
Comfortable to thy frendes, to thy selfe ease.
Be not moued if thy frende tell the plaine
Malyce of mynde is quited agayne.
A mans wisdom is proued when he is yll sayde vnto,
Sufferinge is vertue, fooles can not do so
When occasion is, seke profit, for it lasteth not euer,
It commeth and goeth as pleaseth the geuer,
If thou wylte speake with thy mayster, gently go and see

It is agaynst maner, he shoulde come to thee,
Some are euer borowynge, refusyng no person or tyme,
Carynge for them selues and not for thyne.
Use gentle conditions gyue the poore of thy good
Parte therof towarde theyr lyuynge and food
Speake truth gently is very good
Fayned speache commeth vylaynes blood
Mocke no man what soeuer he be
For it is but small curtesye.
To dyspraise thyne enemye is blame
Saye well therfore for shame
A styll man is a castell, a man from wo
A busy tonge oft of his frende maketh his fo.
A gentleman vnstable is foly
Shamefull lyfe in any man is vngodly
A gentleman shoulde be mercyfull by his natiuitie
Liberall and curteyfe and full of humanitie.
Poore men faythfull and obedyent in theyr lyuynge
Voydeth rebellion and bloud shedynge
Kepe grace and gouernaunce in thy mynde
Wanton in youth, byce in age by kynde
Boast not of thy ryches for souerayntie
Thy dedes wyll put the in auctorytie.
To a straunger, shewe not thy mynde
Some can no counsayle in bynde
To vnknowen men, gyue no credence
Some wyll customablye lye but truth wyll out
To vtter gryefe doth ease, as I harde saye
And counsayle do neuer bewraye
If other record thy saying it may seme true
Utteraunce of counsayle, maketh some to rue
Kepe close secretes without good probacion,
For people be full of deception,
Take hede howe you breake your for flatterye.

In

To leaue pleasure, kepe sylence, and folow reason,
For better is to rule then be ruled,
Disdayne not least your name be defyled.
Loue vertue hate vice, tyme loo not thou wast
Spend in measure suche as thou hast
Bable not much yf thou wylt be called wyse,
To speake much is taken for vyce.
A foole wyl teach but wyl not be taught
Contrary hym and setteth thee at naught,
Al men are knowen by the workes they go about
A honest mans wordes be not to doubt.
Sampsons strength and not reason wyth al
Ho derth not a man from a fal.
Many haue skyl and lacke that should go there to
Some are in authorytie and lytle good do.
Al offcie no one man hath, though he be of hye syence
One hath learnyng another experyence.
Coueting wyth pryde, an officer cruel is an he vpcale
The poore man proude, the ryche a theke lacke grace.
A tyme for althyng to be mery or glad
Conning without grace is il clad
Put not youngmen in authorytie that are proud & lyght,
A man trid in youth, his experyence is of might.
If any take to muche pryde in conuyng,
Than is he not worth a puddyng:
A fooles displeasure to vysement is profitable
Hys good wyll vnstedfast, hys desyre vnstaciable.
Replye not a gaynst a proud mans tale much,
for he thynketh hym selfe none such.
Better it is to beate a proud man then to rebuke hym.
They thynk their conceyt wise yet it is beryther
Stedfastnes wyl enhaunce thy name
Slewth in good dedes is great shame
If thou play and sporte with one simple of byrth

Use gentle pastime, men will commende your myrth
Beware of subtyl craft therin be not infect
Yf euyl be done where thou art, men wyll the suspect
Boast not of baudines, to haue it knowen
Do wel, for an euil name is soone blowen
A man cleanely arrayed ought cleane wordes to preach
Use wordes lyke apparell, be like in speache
Be not bolde in your array, nor yet of your goodes,
More worth is honestie, then gaye hoodes.
To geue reuerence to thy elders be thou fayne
Or they may haue of the great disdaine.
Report no slaunder, ne shewe any flatery,
It sheweth preuie malyce, and is voyde of curtesye
Medle lytle, and thou shalt find it ease,
In lease medlynge thou shalt most please.
Aduise what you speake, where, howe, and whan
To be beloued is the propertie of a wyse man
Thinke or ye speake, take good hede at lest
By thy speache men wyll perceyue thee best
Preise not thy selfe, to haue soueraignte
Good dedes shall put the in authoritie,
At thyne owne conceit laughe not nor make game
Auoide slaunder and baudy tales for shame.
Laughe not to muche, ynoughe is a treasure
Muche laughinge men say lacketh nurture
To sad is not best, the meane is aduauntage
Myrth forpolicie sometime, is wysedom & no outrage
Or ye begyn marke the ende, and take good hede
A good forethought is a frende at neede
Be not hasty thyne answere to make
Least thou repent after, when it is to late.
Get or thou sprinde, then byd thy frynde good morow
Take payne, and auoyde sorowe.
A byde in lande, is worth ten at large,

In all my lyfe I coulde scant fynde one trustre
Fynde a frende, then proue hym, that thou wylt truste to,
So shalt thou knowe, what he wyll do.
If thou haue a frende, chaunge not for a newe
Thet that trust but them selues, for frēds nede not shew
Here thy enemyes tale to the ende
Refuse not the rebuke of thy frende.
If thy frende come to thy house for loue or amitie
Put awaye sadnes, and shewe familiaritie,
Gyftes receyued, ponder thy degree
A poore mans harty rewarde is worth other three
Of whom thou receyuest, gyue somwhat agayne,
Emptye fystes, can not haukes reclayme.
If a straunger syt thee nere, make hym good chere
That he may reporte thy name farre and nere
Retayne a straunger after his degree
Another tyme: he maye do as moche for thee
Of secret matters speake not, yf thou be sage,
Talke discretly and not outrage.
Honest men be content with suche as they fynde
And take all thynges with a good mynde
Cōmaunde not in another mās house nor contende
So shall other the commende.
A man that is nothyng liberall
Commeth not of gentlenes at all
Syt not in the hiest place, where the good man is present
Gyue hym place, marke his maners with aduisement
Regarde honesty where euer thou art bent
Or els some men wyll not be content
In sporte and playe with man and chylde
Be thou euer meke and mylde.
Suspecte no counsayle, yf it be not to the moued
For frowarde thoughtes are ofte deceyued.
If thou come to a mans house, knocke or thou go in,

Presume

Presume not to farre, thoughe he be of thy kyn
If ye be sent on message, know it sure throughout
Then mayst thou speake boldly without any doubte
Delyte to reade good bokes, marke them well
Therof cōmeth knowledge, wisdom, and counsell.
Here of this matter I make an ende,
He that seketh wisdom, is his owne feende

¶ He that spendeth muche, and getteth nought
He that oweth muche and hath nought
He that looketh in his purse, and fyndeth nought te.
Maye be sorye and saye nought.

¶ He that maye and wyll not
He then that wolde shall not
He that woulde and can not
Maye repent and syghe not.

¶ He that swearethtill no man trust him
He that lieth tyll no man beleue him,
He that boroweth tyll no man wyll lende hym
Let hym go where no man knoweth hym.

¶ He that hath a good mayster and can not kepe hym
He that hath a good seruant and not content with him
He that hath suche conditions that no man loueth him
May wel know, but few men wyll knowe him.

¶ Thus endeth the booke of Nurture, or gouernaunce of ydoch, with Stans puer ad mensam. Compyled by Hughe Rodes of the kynges Chappell.

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Collated & Ok
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